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The author thinks a good deal of light might be thrown upon the commerce of Alexandria if the *monti testacci* which still exist near the city were opened and their contents examined, and those who know M. Dumont's work upon the inscribed handles of earthenware jars found in the neighborhood of Athens will agree with him. After relating all that is known concerning "Pompey's pillar," he finds it, of course, "a misnomer"; but cannot determine "quale sia stato propriamente il posto, lo scopo e l'intero aspetto del monumento nella città antica." The book closes with a quotation from Chateaubriand.

Pending the general ignorance of Italian on the part of English and American scholars, it would, we think, be well worth while to translate this entertaining book into English.

THOMAS DAVIDSON.

Reale Accademia dei Lincei (Anno CCLXXIX, 1881-2). L'Omelia di Giacomo di Sarug sul Battesimo di Costantino Imperatore pubblicata, tradotta ed annotata da ARTHUR L. FROTHINGHAM, Jun. Roma, coi tipi Salviucci, 1882.

Jacob, or James, of Sarug (A. D. 452-521), bishop of Batna in Mesopotamia, is one of those voluminous Syriac writers whose works have little present intrinsic value, but great incidental importance from a linguistic, historical, or critical point of view. Ecclesiastically (a quality never to be lost sight of in a Syriac author) he was orthodox; or, as we should put it, he adopted all the superstitions and corruptions that were catholic in his time. All the writings fathered upon him number 763; but the genuine are only 231. Of these, two noted ones were a liturgy and one of the (seven) rituals of baptism in use among the Syrian churches. The rest were epistles and homilies; the Syriac homily being regularly a sort of sermon in verse, like Young's Night Thoughts, or Pollock's Course of Time. The Homily on the Baptism of Constantine, now first published by Mr. Frothingham, is extant in two MSS, one in the Vatican (10th cent.), the other in the Brit. Mus. (9th cent.?), besides a fragment in the Bodleian. These MSS are well described by Mr. Frothingham, who takes the Vatican MS as the basis of his printed text, emending it once or twice, and *very* slightly, from the Brit. Mus. MS. It is the most complete; it is dated probably A. D. 919; and its written character is the *Serta*, or that used by the Jacobites and Maronites.

The editing and printing of the Syriac text appear to be very well done. Even the misprints are rare. If the editor has noted *all* the difficult or apparently erroneous spots of the MS, the original script must be exceedingly plain and correct. Once in the printing the first *nun* is changed to a *yud* in the name Constantine; and scarcely anything worse appears in the text. The critical annotations, giving the variant readings of the Brit. Mus. MS and the Bodl. fragment, show great care, and are full of important matter. The variations which they present leave no doubt that the original composition (as in the case of modern songs and hymns) was unscrupulously altered to suit the taste of each editor or copyist. The alterations, however, do little harm; and in one or two instances they clear up a difficulty in the Vatican text. In printing the variant readings, the diacritic points have not been treated with the same care as those in the text—unless, indeed, the MSS themselves were sometimes deficient.

The translation is executed with understanding, and on a scholarly basis. It professes to keep "*strettamente al testo*," and generally does so; but still the translation is not as literal in all respects as an English scholar would demand. Thus the phrase "exalt the horn of" is reduced to the simple "exalt," although the Italian Bible retains the full expression. "Neglect not, O Lord, thy flock" (p. 33) is rendered "Abbi cura, o Signore, del tuo gregge." Apart from these matters of taste, the translation exhibits a number of oversights, most of them semi-clerical, which mar the beauty of the work, though they are of a comparatively unimportant character. Thus, in the former part of the homily, two words are used to characterize the leprosy of Constantine; one meaning "stinking," the other "hateful." They differ but by one letter, and the translation sometimes confounds them. Words not in the text, but supplied by the translator, are put in parenthesis, but in several instances the parenthesis is wrongly placed, and in others wrongly omitted. Sometimes an essential word is omitted in the translation, and here and there an inaccurate translation seems to occur. Most of these spots, however, seem to be oversights only, and not errors of understanding.

A few promiscuous examples will show the character of these oversights or preferences. P. 33, "*una narrazione del tutto maravigliosa*" is, more closely, "a narrative which is all of it marvellous." "*In ogni bella guisa*" is rather "with all good fruits" (or, produce); but the sense is retained. P. 34, line 2, the word for "righteous," as an epithet of Noah, is omitted in the translation. P. 37, "Error thy mother" is translated "*l'Errore, tuo padre*," and so repeatedly; although Error, mother of Satan, seems to play a female part on one side, that offsets the part taken on the other side by Helena, mother of Constantine. P. 40, "*(l'animo)*" is wrongly put in a parenthesis that probably belongs about "*dicendo*," eight lines below. P. 44, parenthesis is put about the first "*Maria*" instead of the second. The word for "baptize," though technical baptism only can be meant, is generally translated by "*immergere*," but sometimes by "*battizzare*." P. 46, "*perchè secondo quel che ho udito Cristo Signore per questo venne*," though perhaps justifiable in one view, is rather "because I have heard that for this the Lord Messiah came." P. 47, the words "*Allora al comando . . . arme spirituali*" are not in the text, but supplied from *the substance* of the annotations, and properly belong in the footnotes. Same page, "*dalle acque battesimali*" is, literally, "from the midst of the depths of the baptism." Of such spots as these there is an average of rather more than one to a page.

The introductory part of the work consists chiefly of a historico-critical investigation of the accretions of fable about the actual nucleus of the conversion and baptism of Constantine, with a brief notice of the place the fables have occupied in art. All this is ably and carefully done. The place of the component parts of this homily in the progression-series of increasing fables is pretty well shown; and the whole investigation is interesting and valuable. At the same time the editor fails to point out (if he recognizes for himself) the fact that Syriac homilies of the sort were written and understood as poetical expansions, not as sober fact. Ephrem's "Repentance of Nineveh" or Milton's "Paradise Lost" marks likewise the existence or the invention of fabulous embellishment. To treat this homily of James as a fable believed by either himself or his auditors is erroneous. A Syriac homily is not a Syriac chronicle.

The editor has crowded so much valuable matter into this work, and, furthermore, has approached it in such an original and fruitful direction, that he may well be excused for leaving to others the matter of its Biblical words and phrases. With one or two exceptions he has avoided in his translation the apparent allusions, even though they might help interpret the homily. The work is to be heartily welcomed. It is much nearer perfection than is to be usually expected of an *editio princeps*.

I. H. H.

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Sammlung kurzer Grammatiken Germanischer Dialecte. Angelsächsische Grammatik von EDUARD SIEVERS. Halle, Max Niemeyer, 1882.

A treatise on Old English grammar, scientifically conceived, independently wrought out, abreast of the highest contemporaneous scholarship, discriminating between the various stages in the development of the language, as well as between the coexistent dialects, and paying due regard to it both as a separate entity and as a member of the Germanic family, has hitherto been a *desideratum*.

How inadequate have been the conceptions which living scholars, as well as those recently deceased, have entertained of phonology, for instance, may be illustrated by reference to one or two manuals lately published. Körner, in his *Einleitung in das Studium des Angelsächsischen* (Heilbronn, 1878), thus disposes of the Lautlehre in a note to p. 2: "Eine wissenschaftliche Darstellung der angelsächsischen Lautverhältnisse ist von Grein, Koch und Holtzmann in ihren Grammatiken versucht worden. Sie erfordert Kenntniss der verwanten Dialekte, ist aber, wie sich schon aus dem Folgenden ergeben wird, für das Angelsächsische von besonderer Schwierigkeit und geringem Nutzen; daher ist hier auf sie verzichtet."

Grein, in his *Kurzgefasste Angelsächsische Grammatik* (edited by Professor Wülcker, of Leipzig, in 1879), devotes 7 pages to an introduction, and nearly 15 to a sketch of the Old Anglo-Saxon and Northumbrian Literature, but only 9 to the Anglo-Saxon vowels, and less than 12 to the consonants.

Holtzmann's *Altdeutsche Grammatik* (1870) contains valuable paragraphs treating of Anglo-Saxon phonology, but the premature death of the author prevented him from finishing even the volume devoted to the phonology of the Germanic dialects. Since that year a number of monographs have been published, chiefly in the form of contributions to periodicals and the proceedings of learned societies, and it was from these scattered pages, not always to be collected without great difficulty, that the student was obliged to glean the facts and theories which would enable him to construct the outlines of Anglo-Saxon grammar. From this labor he is at once relieved by the appearance of Sievers' manual, of which it is scarcely too much to say that it fulfils the various conditions specified in the opening paragraph of this review.

The series of brief grammars of which this forms the third volume, has thus far issued from the hands of the so-called 'Junggrammatiker,' Braune contributing the Gothic Grammar, a model of accuracy and elegant simplicity, and Paul the Middle High German Grammar. We say the so-called 'Junggrammatiker,' for this is an appellation bestowed upon them in derision by their opponents, and never accepted by this little band of earnest and high-hearted scholars;